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## REV. MR. HOGAN AND HIS CRITICS.

Baltimore Clergymen Have an Argument  
Over the Number of Communicants.  
Is the Number Increasing?

Rev. J. C. Hogan, pastor of Emmanuel Methodist Church, Baltimore, Md., requested the Baltimore Sun to publish the following reply to criticisms of his sermon.

"Some of the Methodist ministers are seeking to discredit my sermon on the decline of Methodism, and deny that the membership in the Baltimore conference fell behind 145 during the past conference year. But their own reports for 1902 give a total of 49,796 members and probationers, and their statistical secretary at the conference reported 49,651 members and probationers, which is 145 less than in 1902.

"Moreover, an examination of page 616 of the minutes of the Annual Conference of the Methodist Episcopal Church for 1899, which gives full statistics of the whole Methodist Episcopal Church, will prove a loss in one year—1899—of 277,515 members and probationers, when for nearly eight years previous the church had been gaining at the rate of nearly 100,000 a year.

"Some of the ministers are trying to account for this fearful falling away by claiming that it is due to a pruning of the church records. I will let the Pennsylvania Methodist answer this claim. Surely they will not dispute the good will and authority of one of their own papers. Not long ago that paper said:

"In 1897, when our increase was but 19,000, apologists said that the hard times accounted for it, or a more vigorous pruning was to blame. But here we have had the greatest boom in the history of this country for bloodshed, patriotism, imperialism, pig iron, wool, steel, trusts, syndicates and corporate greed; the greatest boom for whiskey, beer, and wine at home and abroad; a greater boom for distillers, brewers and saloonkeepers, in the army and out, under the protection of law and the President of the United States than even Cox and Greenhut ever dreamed of. But alas, instead of 100,000 increase of membership in the church there is actually a decrease.

"It might be said that the church has not been busy in getting people converted, but in building up the Christian character of those who are already members. But, alas, back of, and evidently the cause of this decadence in numbers, is the decadence of moral courage, business integrity, spirituality, orthodoxy and evangelical Christianity.

"On February 9th last, Dr. J. M. Buckley declared before the New York Methodist Preachers' Meeting that 'statistics show that Methodism is actually declining.' He continued:

"For twenty years I have not heard a real sermon on such a topic as the 'New Birth.' I have heard but one sermon on sin properly presented.

"And in the Pennsylvania Methodist of March 5, 1903, Dr. Buckley is reported as saying, 'We have lost 2,000,000 converts in four years; where are they?'

"In my Sunday morning talk I said that beginning with 1896 great deadness came over the Methodist Church, and that in that year the bishops and other leaders went into open partnership with the Republican party. This is also denied. I could give unlimited proof, will but only cite a few items of evidence:

"In the summer of 1896 the late Bishop Newman in a Sunday morning

sermon at Ocean Grove, the great Methodist summer resort, said:

"In the conferences committed to my charge there are something over 1,000 ministers. I shall call their attention to what I consider is the plain duty of the clergy and shall urge upon them the importance of using all the influence they possess, in the pulpit and out, against the triumph of Bryan and Sewell."

"From Pittsburgh on October 29, 1896, press dispatches were sent out as follows:

"A poll was taken yesterday of the eighteen bishops of the Methodist Episcopal Church, who are in session in this city. They all pronounced themselves in favor of McKinley and sound money, and expressed a desire to see the Republican nominee elected. Bishop Vincent said, 'Of course, you know I am in favor of McKinley and gold and hope they will win.' Bishop Foot and Hurst laughed and said, 'You know how we all stand—all for McKinley.' Bishop Andrews also declared emphatically for McKinley. Bishop McCabe thinks McKinley will carry Nebraska."

"Under the auspices of the Sugar Trust, in the pay of the National Republican Committee, October 1, 1900, in the city of New York, before an immense audience, Bishop Fowler said, 'Rather than to see Bryan elected I would go to sea in a boat of stone, with oars of lead, with sails of lead, with the wrath of God for my gale and hell for my port.'

"And a few months ago at a national and representative meeting of Methodists held in Carnegie Music Hall, New York, called to celebrate the \$20,000,000 fund, the chairman of the meeting, Samuel W. Bowne, in presenting the President of the United States, said, 'All over this broad land Methodism is making Christians, and it is making Republicans—and it is making just as good Republicans as it is Christians.'

"And now brethren, if you feel inclined to be 'mad' at me, I can only refer you to what Paul once said to religious leaders of another time, 'Am I therefore become your enemy because I tell the truth?'

We are very thankful to Brother Feast for this clipping as it carries out in an official way what we have been claiming for some time, but did not have access to the exact and official data that this clergyman gives to substantiate our claims.

It would be quite interesting to know the inside statistics of other denominations. We opine that it would show a similar condition.

That the church is losing power and numbers is beyond possibility of dispute. It is clearly shown and it will soon be made more manifest than this is through the "indiscretion" of this minister. He told tales out of school and was caught.

Most politicians if not dishonest and there is a fence between right and wrong, have a leg pretty well over on the wrong side. No other condition can prevail when it costs from \$20,000 to \$125,000 to get elected to a \$2,000 office for a term of two years and then to get independent out of it. But if the Methodists are not making better Christians than they are politicians, they had better try to change the breed.

But it is not politics that is cutting down membership in that or any other church. It is education and the spread of liberal thought from Spiritualistic and Freethought circles. The open study of the Bible, comparative theology and mythology that is making a change and the church is beginning to realize it fully.

Ed.

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## PROPHECY FULFILLED.

East Aurora Roycroft—Carrie Twing in Buffalo.

On the last Sunday night of Mrs. Mosier's engagement with the First Spiritual Church of Buffalo, she gave a number of names of spirit friends which were acknowledged and a giving of reading to a lady who sat next to Mrs. Shaffer, she turned away and then turned back and said, 'Do not be alarmed, I do not want to frighten you. It does not mean you are going to die, but I see empty seats close to you and for some one right there. If not you, it is for the lady next to Mrs. Shaffer.'

When a pause was empty I knew it was to be filled. Some one dead was sitting and quite suddenly you were shocked and deeply pained and wondered, 'It is coming soon.'

Within 24 hours, I think it is, Mrs. Shaffer put word that her son, Pittsburg, was very ill. Several batches were exchanged and Shaffer hastened to Pittsburg where her dear sick boy was in the hospital. Before he arrived his spirit had left its mortal body and was brought to Buffalo for burial. His disease was pneumonia, and he died on May 1st, 1903, at 2 p. m., Friday.

May 1st we went to the grave, where, in the open air, while the bright sunshine shined on the green lawn, life stirred in the swelling buds, the hymns of nature wove their melody into the sacred silence and the loved form lowered, and the loving friends who sat in tears, reverently around the solemn altar, life, death and immortality, were evoked and tender memories of the past and the sweet smiles of the present and the Gospel of Spiritualism bore testimony to the Apostles' words, 'To die is gain.'

Less than a year ago the brother of this bright young man passed out of the flesh, under the fatal touch of that dread disease, consumption. Two sisters and a long mother mourn his early transition, but look hopefully towards the eternal morning for light and comfort. May they find it in the communion of his glorified spirit.

EAST AURORA.

Friday evening, May 1st, I met the choir of East Aurora, and after some fine music by the choir, a charming solo by Prof. Vaudeville, we enjoyed the cooperation of the spirit world, and spoke as the spirit moved about 45 minutes. Hor. W. Richardson presided, and at the close of the meeting left for Buffalo and Lily Dale, where he met the official board for camp business.

Saturday morning Rev. Dr. S. conducted me through the remarkable works of

THE ROY-CROFT

and it was a museum of curiosities. Several hundred girls are busy with all sorts of work which they execute with great accuracy and dispatch, but the various labor is not done by girls. Both sexes have a part in it. The building is made of field stone boulders split and prepared and cemented as to be almost one rock. The supports to floors are of native timber, just as it was hewed, looking much like an old-time farm barn. All the tables and heavy furniture are oak without paint or varnish, and strong enough to stand the shock of an earthquake or a cyclone. The chapel where they worship every Sunday is equally plain, and the same heavy oak and very heavy and without any cushions or ornaments. Dr. Roycroft frequently pre-

aches to them, in the absence of Prof. Hubbard. The cost of the building and equipments is said to be a quarter of a million dollars. The Philistine is the most conspicuous of its publications, and has a circulation of 100,000. The books are conspicuous for their binding, and not adapted to the finances of the poor. They range in price from \$2.00 to \$100 per book. Everything is hand work, except such as pressing and printing, which has machinery run by a gas engine. Gilding is done by hand, but the books are held many in a row, tightly clasped together, and the gilding brush goes over many in close and rapid succession. I met a Miss Willet in the publishing department whose grandfather I knew at North Collins thirty-five years ago. She is bright, social and attractive.

All kinds of religion and no religion are represented among the members. I think she told me that there are about 4,000 members of the Roycroft Institution, and, so far as appears, all are employed in useful work, congenial to their tastes. The variety of implements is interesting, and all are kept in the most perfect order, arranged with a view to convenience. This is but a very meagre sketch of a unique industry, of extensive proportions, and striking originality of plan and production.

Thankful for the kindness of Bro. Sayles in assisting me to this special treat, I returned to Buffalo, ate a sumptuous dinner at the Grand Dining Parlors, under the management of Leo Manger, at 13 West Eagle street, where the best of substantial and dainties are served in attractive style and the temptations to appetite were so varied and inspiring I hardly knew when to stop eating, or where to leave off. Besides the dinner I enjoyed a pleasant visit with Bro. Manger, as he could catch a spare moment to talk. [It is quite likely that Mr. Manger will have charge of the Maplewood at Lily Dale this summer, although arrangements are not yet fully completed. Ed.]

A visit to Dr. Hubbard's, which is always an intellectual treat, and an arrangement to appear before him Monday morning May 4th, and have an operation for secondary cataract, which he tells me is likely to improve my seeing somewhat and will only hold me prisoner for two or three days.

After this pleasant visit I returned to Mrs. Dr. Matteson's where I am writing this.

Saturday evening Mrs. Carrie E. E. S. Twing materialized before us and I enjoyed a delightful visit with her. She is loaded with experiences and the doings of societies and workers, and the bright places in Zion, and especially with Lake Helen Camp, where she has been for eight consecutive years. Her writings from that Southern Camp have done much to acquaint the reading Spiritualists with its attractions. She is so widely known and loved that her name to an article makes it read, and her statements are accepted as reliable. Others may write as truthfully and well, but the people are impressed by the writings of those who are acquaintances.

LYMAN C. HOWE.

Whenever an "adverse" condition arises in my eternal progress I say, 'Ah, another stepping-stone to something better.' And thus it always happens when we aspire to reach the Most High. Never a door closes but another opens. So-called adverse conditions clearly analyzed, are found to be changes, advantageous changes. Let a year pass or years, before you form any conclusion regarding your adversities, especially if you are inclined to take surface views of events and things.—Frank Harrison.

## CHRISTIAN ADVOCATE AND SPIRITUALISM.

BY HUDSON TUTTLE,  
EDITOR-AT-LARGE N. S. A.

If the so-called "Christian" papers are expected to give truthful representations of Spiritualism, or to be even fair and honest, the expectation will be disappointing. The ordinary courtesies of refined societies are not observed in their treatment of this subject and misrepresentations and slanderous falsehoods are stock in trade with those who appear to think that those who differ from them have no rights they are bound to respect.

The Christian Advocate is intensely Christian, and hence narrow, bigoted, uncivil and arrogant. Its editor, Rev. Dr. Buckley, hates all reforms and Spiritualism more than any other. His late editorial surpasses his ordinary efforts and his vindictiveness is so apparent that his friends must feel chagrined at his descending to cheap pettyfogging of a public shyster.

So disgusting is the character of this editorial, that it awakens the resentment of a minister who stands high in the opinion of a Western conference, and my attention was called earnestly by him to this necessity of an answer. He says in a note accompanying the clipping: "I doubt Mr. Buckley's publishing an answer, but such a hateful article ought to be answered in an important paper. Dr. Buckley certainly knows he has penned things that are not true. All men are dupes who do not see things as he does. Some years ago when Joseph Cook was appointed to examine and report on Spiritualism, of the slate test, he reported 'the pen moved without contact.' No reply was made until after Cook's death, when the editor of the Western Christian Advocate had the littleness and unkindness to say 'Cook was hypnotized.' Cook was there, the editor several hundred miles away. So it goes."

Perhaps it is because the church has so wonderfully absorbed spiritual doctrines and ministers find that they draw better when they speak on living issues, that Dr. Buckley is so filled with hatred. Here are some choice pickings.

"Spiritualism from time to time throws its moss-covered tentacles around minds weak by nature or made so by grief or age. Nothing has ever yet been done by professional spiritual mediums that could not be explained by natural law principles, or detected as jugglery, or classified under other things of the same nature that can be paralleled by the use of natural law. The trance of honest mediums whether spontaneous, or the result of mental conditions artificially-induced, is a phenomena that can be explained as well as any thing can be that has to be done with the brain and nervous system. It is curious that old men are liable to be entrapped by female mediums, but some by male mediums, though the latter succeed best with wealthy old women, or with the class of women of any age in 'society' or among the illiterate."

Who are the "minds weak by nature," the "old men" and "wealthy old women," caught by the "moss covered tentacles" of Spiritualism? Of the thousands of names that might be mentioned of those eminent in science, statesmanship, literature and art, write Wallace, Varley, Crookes, James, Hyslop, Alexander, Emperor of Russia, Queen Victoria, Abraham Lincoln, Tennyson, Robert Chambers, Rev. Huber Newton, Rev. M. J. Savage, Bishop

(Continued on page 3)





Johann Gansfleisch and his partner, Faust, driven from pillar to post, from one country to another, simply because he invented and they were perfecting a means of enlightening the world. But as the Bishop of London said, "It will not do to allow this invention to go on; some one

"Some there are who strain  
giant and swallow a camel."  
Wherein do mediums of the  
ent day differ from Bible  
It would take a wiser man than  
Buckley to draw the line of  
tiation. Did they not do  
being done by mediums.

☐ Other \_\_\_\_\_

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—Magazine of Mysteries.

The nest embodies all that is great-  
est in a bird's life, as the home does  
a man's life.—Ladies' Home Journal.

DR. C. T. DICKSON

After forty years in  
prison, these are the conclu-  
sions I have come to and demon-  
strated to the world:

◆

1. I believe that God must  
be the things I long for.  
2. I believe He is good and  
loving. But He will  
show me some way  
to get things I long for  
that I cannot see.  
3. I believe that I will be  
happy, but be sure  
to have no more  
prison.

Some of the questions involved in this are quite complicated. If the Devil is bad now, was he better at

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## FACT OR FANCY--WHICH

BY ARTHUR F. MILTON.

It is said that we cannot imagine a thing or that which has no existence. Therefore what can be suggested must have a *raison d'être*.

It is also said that the universe comprises a unity of force and substance. But let us term them spirit and matter, with the suns as their nuclei for the unfolding of life in the effect, and theorize on that. Now let us imagine these suns to be perfect unities of the two entities, and subject to their control as the planets are to the suns. But as the planets are differentiated from their parent suns, we may imagine this to be due to a differentiation in their composite parts—the first and foremost possessing a greater force or volume of spirit than matter. This we may ascribe to the primitive energy of suns in giving birth to planets, as first children are generally endowed with the most love (the prime essence of life in the cause and Nature's creative impetus.) And as men and women blessed with the purest and most unselfish love, possess the most spirituality, so planets may be likewise endowed.

A planet, for example, which has an impulse of 60 percent of spirit to 40 of matter, must have a compatible force or energy of spirituality over matter, and evolve beings, mentally and morally superior to those having but 55 to 45, or those having a bare majority of spiritual energy. And planets having a surplus of matter over spirit in their composition, we may imagine evolve no human life whatever; and those beyond 57 percent being entirely devoid of life, possessing probably very little gravity of their own and being satellites or meteors—matter under subjection of their suns.

On the other hand, where spirit is in excess of matter beyond 75 percent we may imagine the suns to lose control over them, causing them to wander into space as independent bodies (comets) but returning and subject to their parent suns with their sun's spirit, giving them renewed electrical energy, and dissolving, when they have expended themselves.

Now, spirit or universal mind, person is believed to pervade the entire universe, and, as its epitomized counterpart, the soul, consciously control the planets through their suns, according to the needs of the people of each planet.

Man's connection with matter is only temporary, though undoubtedly necessary for individualization—as the seed imbedded in the ground brings forth its ripened fruit above it. And as a product of earth, man may also be required to become her counterpart in principle; namely, to develop a *superior* spiritual impetus or vibration over the material.

Earth, for example—if the psychometric measurement of planetary vibrations is as reliable as that of humans—is believed to possess a spiritual energy of 12 percent over the material. A perfected soul of earth, therefore, must possess a force of 55 of spiritual to 45 of material vibrations in its composition to overcome earth's influence; and if there is such a possibility of souls visiting other planets, it would undoubtedly require a condition that can overcome the earth's attracting-power—which probably means a more active mental and moral force than that known as sense and self.

Satellites, we imagine to be planets too material to assert individuality, and are thus enslaved by their superiors in spiritual force and energy as the animal nature can be enslaved by the intellectual. But a planet once individualized is as likely to hold its own as an individualized human soul is, even to repelling other heavenly bodies though perhaps, not always without more or less disturbance. And then a people who are spiritually or morally inclined, may largely aid in maintaining harmonious relationship between themselves and the power which governs them, as law-abiding citizens maintain peace with their rulers.

Degeneracy, immortality, injustice and war are certainly not in accord with spirit, and must invite disaster, a natural effect of a break in the harmony. And a general discordant vibration from mortals may result in visitations necessary to save them from total depravity or perhaps destruction by the attraction of other discordant elements from space. It seems unnatural that a planet should evolve more than one kind of people,

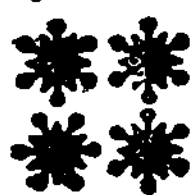
## An Old Favorite

## REBECCA'S HYMN

By Sir Walter Scott

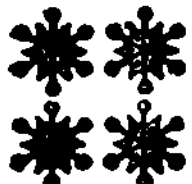


WHEN Israel, of the Lord beloved,  
Out from the land of bondage came,  
Her father's God before her moved,  
An awful guide in smoke and flame.  
By day, along the astonished lands  
The cloudy pillar glided slow;  
By night, Ambala's crimson sands  
Returned the fiery column's glow.



There rose the choral hymn of praise,  
And trump and timbrel answered keen;  
And Zion's daughters poured their lays,  
With priest and warrior's voice between.  
No portents now our foes amaze—  
For aken Israel wanders lone;  
Our fathers would not know Thy ways,  
And Thou hast left them to their own.

But, present still, though now unseen,  
When brightly shines the prosperous day,  
Be thoughts of Thee a cloudy screen,  
To temper the deceitful ray,  
And oh, when stoops on Judah's path  
In shade and storm the frequent night,  
Be Thou, long-suffering, slow to wrath,  
A burning and a shining light!



Our harp we left by Babel's streams—  
The tyrant's jest, the Gentile's scorn:  
No censor round our altar beams,  
And mute are timbrel, trump, and horn.  
But Thou hast said, the blood of goats,  
The flesh of rams, I will not prize—  
A contrite heart, and humble thoughts,  
Are mine accepted sacrifice.

and earth has many kinds. Are they souls from other planets transported here for perfection? But if electricity is the medium between spirit and matter, the suns are the right agents for universal mind to operate through.

That a civilization existed before the present, and that earth's surface has undergone changes, are evident—probably due to such visitations.

That the desire for eternal spring may be a traditional soul-echo of the same, once lost, is not unlikely. A re-establishment of mortal harmony with nature may restore the equilibrium needed for this effect. And what controls a planet can certainly control a human being.

Conscience being the soul-sense through which universal mind administers the individual, man is guided for that which leads to perfection. But if perverted, and he prefers the indulgence of sense and self to mental improvement and the exercise of justice, he is out of harmony with nature, and must inherit disease, confusion or trials accordingly. And where there are many of one mind they share the same fate.

The reverse is obvious, and the student of self may also obtain the proportions of his own spiritual and material vibrations through psychometric delineations. Bad habits, weaknesses and passions must belong to the material. Virtues, talents and good qualities are their antithesis. Introspection thus becomes the highest study; through our temptations, if but sensed as mere emotions, are already tell-tales that need no further affirmations. Environments may incite to discordant vibrations. But as long as they can be aroused they are not dead; and temptation is an aid to their removal. Even nature is a tempter, for she seems to press most heavily on those discords which are antagonistic to her, thus reminding us of the evils we have to overcome.

Psychometry which is claimed, can be developed by resisting temptation; and intuition, said to be an effect of aspiration and consciousness, make a man penetrative to causes and therefore qualifies him to unearth many of nature's mysteries—among them a certainty of immortality and the modus operandi of saving himself.

## Who or What Do We Worship?

Ever since time began it has been the custom of every human being to worship. When we go among the foreign people we find a natural propensity to worship something, either animate or inanimate. In this great Republic where we believe in liberty and equality, what do we worship? As we sit in the church on Sunday and listen to the words of eloquence that fall from the lips of the speaker, do we resolve to treat those we come in contact with in a more courteous manner?

Do we resolve to speak words of cheer to those we meet in every-day life? I think any one who can, should, to the Spiritualist service once a week.

for the space of three months and not rise to a higher standard is either very dumb or won't learn.

I never understood the Bible nor enjoyed reading until I commenced to attend the Spiritualist's service.

It is not so hard to be a Christian. If we do just what we know to be right in word, thought or deed, I believe it is all that is required. The God within will rebel against any wrong. The very fact of our being forced into certain conditions proves to my mind that we are not wholly responsible for all that befalls us. But we have to meet our trials with a smile and not kick against conditions. Let us think ourselves into a better condition and state of mind, we will find that we will work ourselves into a better way of living.

MRS. ADDIE COOKE.

## Mandatory Work.

We held 28 meetings during the month of April commencing at St. Louis, Mo., with a meeting at Mrs. Kate's, at Kirksville, Mo., we held meetings in the Osteopathic school and had large attendance of students and the public. Dr. A. T. Still, the founder, is an earnest Spiritualist. We next visited Ilayville, Ottumwa, Grinnell, Des Moines, Algona and Northwood, Iowa.

Good working societies exist in Ottumwa and Des Moines, where the cause is making progress. The other places we visited will soon organize. Public interest is manifested and every locality needs a medium and speakers. To have located workers should engage our attention and cooperation. We need more self-sacrificing and energy by every Spiritualist, in order to create a better system of propaganda.

The Iowa State Association occupies a promising field of labor. Districts or circuits can be created that will moderately pay the speaker who shall assume the labor.

John D. Vail, president of the Iowa State Association of Marshalltown, will assist any and all workers who will agree to labor in the circuit.

Most any section will support a circuit and our speakers who are idle can each create and hold this method and thus unite our people in active cooperation. Localities need a leader, and a speaker can best assume the detail work and hold the societies together in practical effort.

We go into Minnesota for most of May, with the Sundays given to St. Paul and Minneapolis, where good work is being done.

Our time is nearly all engaged until 1904, when we will accept calls for service by the month.

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No thoroughly occupied man was ever yet very miserable.—E.

## SPIRITUAL PHILOSOPHY OR THE HIGHER SPIRITUALISM.

In looking over the last few issues of the SUNFLOWER I find some very interesting remarks upon the above subject. I may say I have made some advancement from its phenomena to its philosophy, and I firmly believe that from its philosophical basis it can be best defended; although its philosophy is founded upon its phenomena. For instance, a materialized form appears. What says the skeptic, who, undoubtedly, was brought up in the orthodox religion, Do you materialize the spirit from the other world, that you can see them, hear them, and feel them? And he doubts our sanity.

My reply would be: They have done so in the past, why not now? The production of such phenomena is undoubtedly the result of a certain mental condition. It has no substance in reality for it vanishes away. Our explanation is that the said apparition desires to come in rapport with us, it therefore collects from its surroundings those fine ethereal substances and forces which are requisite for that purpose, and of which we appear to know so little about. It again, dissolves itself into the unseen forces of nature, and superficial observance call it a delusion, or else a fraud, and we exclaim, How wonderful! just because it is out of the ordinary course of nature. But we know so little of nature, its laws, or its infinite purposes. A musical instrument is played without human agency—the skeptic denies it and we cannot explain it, except that disembodied human spirits are manifesting it, for intelligence shows itself in connection with it.

Again matter is propelled through matter without destroying its properties of attraction, cohesion and impenetrability. See Zolner's "Transcendental Physics." How is this? With Prof. Zolner the great German scientist, there could be no deception, delusion or fraud.

This evidently proves that spiritual forces, in connection with the spiritual world, can overcome the so-called properties of matter. And that matter has not the same relation to them that it has to us.

Then because we cannot understand all these things, they are then termed miraculous. But, it may be said, what has all this to do with the "Higher Philosophy of Spiritualism?"

Well, it evidently goes to show that life is continuous, and that even its relation to this world is not ended

and that they possess greater power over matter than we do. Yes, and that under their influence we might walk through fire and yet not be burned. The Christians must believe that, if he believes in the incident of the fiery furnace.

Once the fact is proven that intelligence exists outside of matter, then we begin to realize that there is a future existence. We are then anxious to know what kind of existence it is, and from the information we get it certainly upsets the old orthodox belief in heaven and hell, a physical resurrection and a day of judgment.

The "Higher Spiritualism" gives us a higher conception of the other life, and encourages nobility of action here, knowing that every good or evil thought is recorded either for us or against us, and thus adds to our happiness or misery in the great beyond. Having obtained positive proof of the life beyond, we are then anxious to know how to obtain the greatest happiness and the Higher Spiritualism tells us.

"Make others happy, then yourself will be,

Both happy here and to eternity." Happiness, undoubtedly, is what humanity is struggling for, both here and hereafter. But what varied conceptions we have of it, and what a variety of ways we go about to obtain it. Self appears to be the chief factor, there is where the mistake is. As Robt. Burns, that natural genius, says:

"When wavering self, the balance that is

"Tis rarely right adjusted." And when man looks for pleasure and happiness for himself regardless of others, he fails to find it, except in a temporary way. For pleasure and happiness obtained at the expense of others, has a counteracting effect.

If there was half as much religion in the world as is professed, the world would indeed be more paradisaical than it is.

The "Higher Spiritualism" is Samaritan in its nature, "It heals, it guides, it soothes the sorrowing one, And welcomes back the downcast prodigal son."

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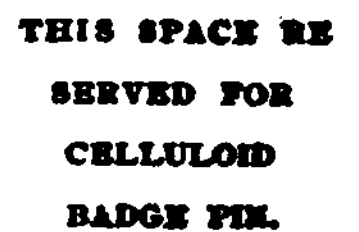
As the Sunflower turns its face towards the sun, so Spiritualism turns the face of humanity from darkness and superstition towards the Sunlight of Truth and Progression.



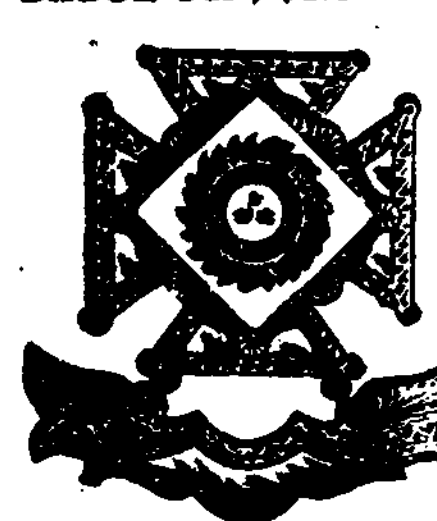
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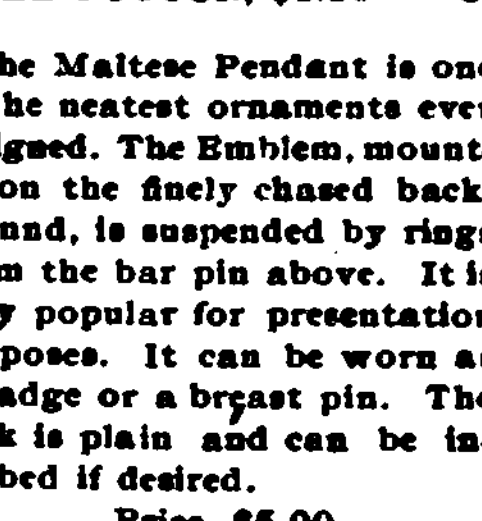


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**NORTH**  
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The attention of our readers is called to the Assembly issue, which will be ready for distribution May 25th. See page 2 for particulars. Mediums who were their names published in the list of mediums should not fail to send their names and phases of mediumship to this

Cabbalists were those philosophers who were versed in the science of Cabala; or what the present age known as Modern Spiritualism. The Cabbalists (says the Imperial Encyclopedia, published in London in the 18th century, and which is good orthodox authority and from which these facts are gleaned) had an abundance of names, which they called sacred. These they made use of in invoking spirits and asserted that they received great light from them. "They tell us," says this work, "that the secrets of the Cabala were

The combat with many of the evils of the world is a ceaseless process of their extermination. Religion, philosophy, morality, the warnings of science, are passing through a process of evolution. Some largely direct these efforts to the end and circumstances of this world, and are regarded as unspiritual, selfish, and uncreated

It gives me pleasure. Mr. Editor, to inform you that we have now a good supply of Spiritual tracts at this office for free distribution. We deny none who send for them, though we cannot spare thousands to any one association, nor hundreds to any individual, as we have to send them to applicants all over the U. S. All who can send stamps for postage for the tracts they apply for, are requested to do so, as the postage bill alone for this work comes heavily upon the N. S. A. As before stated, we have no special printing fund, hence, we cannot do as much in this line as we desire to. All who have—since my last explanation of this subject, made any contribution toward mailing tracts free to the petitioners for them, have our sincere thanks. Any friend who can spare a dollar to aid in the tract distribution, will be sent copies of our tracts, and a copy of either—according to choice—a spiritual book, bound in cloth, entitled, "Leaflets of Thought" or of "Violet," a booklet of choice poems.

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## THE COMING N. Y. STATE CONVENTION.

Accepting your call as issued in the last copy of the SUNFLOWER, I take the liberty of addressing your readers in this issue.

The time of the 6th anniversary of our N. Y. State Association of Spiritualists occurs the last three days in this month, and I do hope this may be the greatest rally of earnest workers for the promotion of Spiritualism that has ever called Spiritualists to a convention in the Empire State.

Why should not N. Y. State be the Banner State? is not only the question of many Spiritualists in other states and countries of the world, but of the Spiritualists in this State.

They solicit our attention when referring to the Rochester rappings and say Spiritualism is not gaining but losing ground etc., because there is no society in this city, where the excitement became so intense soon after the removal of the Fox Sisters from their humble home at Hydesville, where they were tested by a most severe process adopted by an unbelieving public mind at that time.

Not only Rochester has no society, but count up the cities and villages in this state, some of them never having had an opportunity to hear a discourse in explanation of our most soulful philosophy and proof through our undeniable phenomena of spirit communion between the two existences of being.

It reports reaches me correctly, we have not 10 societies in the whole state that keep up regular services. Whereas by right we ought to number more than one hundred all prospering because Spiritualism through its inspired teachers and mediums, can do more to uplift and bless a sorrowing world, than any other religion known to humanity. It has a panacea for all the ills of life, through the conscious unfoldment of its teachers whom as sensitives to the higher lessons of life, and through this have changed the whole spiritual and mental feature of all forms and shapes of thought as manifested in this 20th century.

Churches of every denomination are accepting our philosophy, and this unconsciously perhaps, and are inspiring their listeners. Many of them are talking with their spirit friends and yet they claim to be Episcopalians, Methodists and Baptists, etc., perhaps it is right. It certainly is if Spiritualists are so delinquent to their duties, as to be indifferent to the success of their own organization and the non-support of their cause.

If Spiritualism as an organization is to build for future ages, there must be stability of purpose among its adherents; settled speakers with an understanding of what their fixed relations mean in connection with their efforts for the Cause they represent. Not surface minds dabbling in scandal throwing filth and dirt at one another, behind each other's backs. But clean upright men and women, with souls and hearts so strong that life takes on a divine action, that reaches forth with mind and hand to uplift one another and all humanity. Then I believe, Mr. Editor, our Cause will grow grandly into the hearts of all humanity, leading all captive into the stronghold of truth and justice.

Stop this unnecessary expense of running up and down and across the continent, among our workers; we all have already given too much of our money to railroad corporations with but poor success to ourselves and our Cause.

Such questions should claim more attention before our conventions—National and State. There are many problems that officers and their co-workers as speakers and mediums should have a better understanding about within our ranks. Our conventions should be especially to attend to business matters more than for oratory or display of talent in other directions.

I am not finding fault, I am only presenting my candid opinion, upon a subject that I have given my best years in life to, and feel I have a right by virtue of the same. I will gladly read whatever, or listen to any other member who holds solicitous desires for the welfare of this our mutual Cause.—Spiritualism.

MARY C. VON KANZLER.

We can hardly learn humility and tenderness enough except by suffering.—George Eliot.



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### Life-Saving Premonitions.

F. Bates, an oil worker, believed he owes his life to a premonition.

While employed in drilling a well northwest of that city, he was sitting in front of the engine house when something seemed to tell him to get away from where he was sitting. He moved towards the well and had hardly got out of line before the boiler exploded and the boiler head passed through the wall of the building and over the place where he had been sitting.—Cleveland Press.

How many times during the past few years have we read of similar instances where an inspiring voice from the land of spirits has warned loved ones of impending danger. These manifestations are growing more common and the general public reads, shudders, and says, "Oh, Providence, willed it so," or "a dispensation of divine law gave the man a premonition of danger."

What a wonderful law that should give Mr. Bates his life and almost at the same moment make it possible for such fiendish crimes as are laid at the door of two men of God, Rev. Walser and Rev. Malone. These and others forewarned while others, perhaps hundreds, hushed up through the fear of making the teachings of these men unpopular and thus work injury to the church or especial creed they represent, not warned in any way.

Our faith leads us to know that the so-called premonition not only whispered its warning to Mr. Bates, from a living person, but in countless other cases has guided the endangered one to a place of safety. Not only those who are threatened with a violent death may have these silent voices whisper to them, but you and I and all humanity may recognize the promptings from the heavenly land of spirits.

Do we need the teachings of men like the two mentioned? as well as many others who fill our church pulpits? or shall we have those inspiring voices to listen to, those voices from the land of light, the voices of those who have passed the portal called death and can render to us an account of what is meant by "They will be done on earth as it is in heaven."

H. M. REMINGTON.

"The way to do a thing is to go and do it. If there is a particularly disagreeable task before you, begin with that, and so save yourself several hours of dread, aside from having it done sooner. The men who have succeeded in life have been able to turn the spare moment, which most of us frivel away, into productive work and thought. Even one's hours of relaxation often meets with an idea, in reading or conversing, which would be valuable if stored away. Instead it is often forgotten. Make note of it in your mind at the time, put it on paper at the first opportunity.—Sweet.

"Life is a great mystery because we persist in making it so, by thinking we cannot, and are not, to comprehend it. Let any earnest, fervent, open-minded soul aspire to know, and go fervently into the depths of the Silence, and life will become less and less a mystery. What! Life a mystery, when the omniscience God ever dwells within? Illusion! Illusion!?"

Every brave man is a man of his word.—Cornille.

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What are you?

What is nature?

What is soul?

What is matter?

What the eternal and omnipresent ether is?

What all these wonderful psychic and spiritualistic phenomena mean?

What is life?

What is your real aim in life?

What is your ultimate goal?

What is it all about?

Do you ever go into the Silence and calmly and serenely think of these important questions, and earnestly desire to know, and patiently and calmly listen?—F. H.

We do and achieve and we know. The power of knowledge is tremendous. Knowledge is positive; mere belief is negative. Too many live in blind and vague beliefs. Knowledge gives man a firm conviction that gives him light and power to do. The truth makes one fearless and powerful, and in truth, which is only another term for knowledge, man becomes non-attached and free. Ignorance always invites defeat. Know—and be free.

How much thou hast suffered from angers that never approached thee; how thy mind has been disturbed by delusions and apprehensions about troubles that have never touched thee.

In the Present Higher Thought there is nothing veiled or obscured; it merely teaches man to commune with the God within and become Christed by the inherent powers of the soul—the indwelling Christos. Each man must save his mind from illusion and thus reveal himself; that is all there is to salvation.—Ex.

the All, and the All recognizes and honors all of our work: A really soulful man, one who is free from all old illusions, has a flattery path to tread here and now, and is the busiest, most cheerful, and most sunshiny worker in the world.—Selected.

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